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## RELIGIOUS.

### TO THE FRIENDS OF RELIGION, In behalf of the American Education Society.

(Continued from our last.)

But it will be said by some probably, that notwithstanding all these precautions, cases of failure do occur, unworthy persons are patronized, money and labor are thrown away on those who are destitute, either of the disposition or the ability, to do any thing for the cause which they have professedly espoused.

Now admitting the truth of this, so far as it respects a few solitary cases; and more than this cannot be pretended; are we hence driven to the conclusion, that the cause is bad, and that the whole concern ought to be abandoned? If so, why not abandon every object of human pursuit? For in what department of human affairs, are we not liable to partial failure and loss? The husbandman finds in his field, the withered stock and the blighted ear; sometimes even in the very places, where nourishment and culture have been most liberally applied. But does he on that account conclude, never again to plant or sow his seed?

While then it is admitted, that some instances of misconduct do occur among those who are patronized by this Society; the conclusion, that the great body of promising beneficiaries is to be forsaken, by no means follows. The fact admitted, should, as it doubtless will, lead to unremitting caution and care, in those who recommend, and those who examine the candidates for this charity; but it will never lead any sincere friend of the cause, to relax his efforts.

At the same time, there is ample evidence that the friends of this cause have occasion for thankfulness and encouragement, that so many of the youth patronized by this Society, do feel their obligations to Christ and his people, and conduct themselves to the satisfaction of their benefactors.

The President of one of the Colleges in New-England, at which there are at present twenty beneficiaries of this Society; and at which, there has been a considerable number for several years past, thus writes concerning them. "We have been peculiarly fortunate in our beneficiaries. Not one of those aided by the American Education Society, has failed in character; but one I think for want of respectable talents; and one only to my knowledge, has injured the cause by extravagance."

The President of another College in New-England, to which the objects of this charity have resorted, says, "This system of charitable education is a great benefit to our Colleges. The collecting of these pious youth, and drawing them into contact with the other inmates of our Seminaries; is bringing a mighty mass of moral influence to bear upon those, who are to wield the future destinies of our country, and manage the sacred interests of the church. It has a benign influence too, upon the order of our Colleges. In short, these precious youth are the salt cast into our literary fountains. And who has not noticed the increase of spiritual blessings on our Colleges, since these Pensioners of Charity began to be received?"

Other testimony of the same kind, and to the same purport, might be adduced were it necessary. Indeed, it is believed that there is not a College in our country, to which beneficiaries have resorted for education, which has not furnished abundant testimony to their salutary influence; and whose officers do not desire an increase of their number.

In view of such testimony, it is necessary only to inquire, who is most likely to know the real state of facts, in regard to the character and conduct of charity scholars;—their teacher, who has them under his daily observation; or the mere casual observer; or what is still more common, the person who reports what he has heard, he knows not from whom, or on what authority? And while it is admitted, that there are some examples of indiscretion and folly among those who are patronized; must it not in candor be also admitted, that the greater part of what is said of the pride and extravagance of charity scholars as a body, is mere vague unfounded rumour? Are not the impressions made by a few unhappy cases, too liberally applied to all charity scholars without distinction; and has not the great majority, composed of those who are examples of sobriety, and patient continuance in well doing, been too much overlooked?

But another objection comes forward on different ground; and that is, that there are already more ministers in our country than can find employment or support; and that to increase their number, will be only to multiply useless hands and disappointed hearts. This objection may be considered as a declaration of what is now the fact, in regard to the superabundance of ministers in our country; or a prediction of what it will be, if the work of charitable education goes on.

In both these points of view then, the objection deserves examination. As to the present state of the case, it will not be denied that there are unemployed ministers in our land; and it is probable that there are those, who find it difficult to obtain employment or support, even though they desire it. But it is apprehended, that this fact has no bearing at all upon the question, whether our country is supplied with competent religious teachers, neither does it at all affect the question, whether we ought to increase the number of such teachers.

There is beyond all question, a class of persons having the garb of ministers; who, through the blind partiality of friends, or the indifference of those who are commanded to "lay hands suddenly on no man," have made their way into this sacred office, without talents or qualifications suitable for it; and who wander about the country, or hover around vacant congregations, seeming to say, "put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread." These persons are of course unemployed, and would be, were the number of ministers an hundred fold less than it is. Their disappointments and complaints, it is believed, afford the principal ground for the objection in view. Such cases, though they afford occasion for regret, that any persons should so far mistake their calling, as to place themselves in these circumstances, afford no ground of objection to the aims of Education Societies.

It is however not to be supposed, that all unemployed or unsettled ministers are of the above description. Particular causes, may operate to suspend the stated labours of some of the most useful and respectable ministers. But as a general remark it will doubtless be found true, that those who cannot find employment, are those who do not deserve it.

A decisive fact in respect to this subject, and one which is derived from authentic documents, is, that though the number of ministers has been greatly increased, the proportion of unemployed ministers and candidates in New-England, is no greater than it was thirty years ago.

If then, the objection means to be understood, that there are now more competent and properly qualified ministers in our country, than can find employment or support, the declaration is most unequivocally denied. Directly the reverse of this, is the fact. There is employment and support too, and not only so, there are pressing calls, for many more religious teachers of this character, than can be found.

The evidence of this is ample and of the most satisfactory kind. "A man who is at the head of one of our Theological Seminaries, writing in behalf of himself and his associates in office, remarks: "It is a great mistake to suppose, that we have as many ministers as the population of our country demands, or is willing to support. Educate men of the right stamp, men of good native talent, and of ardent piety; and educate them well; and there will be no danger of their wanting employment. Every man of this description is instantly taken up the moment he is ready to enter the field. We have frequent applications for ministers at our institution which we cannot satisfy."

The following remarks are from the Professors of another of our Theological Seminaries, exhibiting the result of their experience on the subject: "There is no reason to apprehend that the measures of Education Societies will produce too many ministers. The ground assumed by some, is not indeed to be admitted as the basis of calculation, namely, that the supply is sufficient when it corresponds with the actual demand, from destitute places. This principle is good in commerce, but not in religion. Had Christ acted upon it, one Apostle would have been as good as twelve; for Corinth, Antioch, and Rome would never have sent for these preachers; and the wide world, at this moment, would have been ignorant of the Gospel. Pagans, and unevangelized parts of Christendom will never have the Gospel, till preachers are raised up, who will 'go and preach the Gospel to them.'"

"But there are not preachers enough to supply the actual demand. From Missionary Societies, and from vacant places, in near and in distant States, calls are every year made on our Seminary for preachers, more than we can meet. In some cases these applications are expressed in terms of urgency that make a solemn and tender appeal to our hearts, while it is not in our power to furnish any supply. The truth is, that all the means now in operation by our Education Societies and Theological Institutions to increase the number of able and devoted ministers of Christ, are very inadequate to the increasing spiritual necessities of our own country. And still more do these needs need to be augmented, to keep pace with the spirit of the age, in sending the Gospel to the heathen."

Here then we have the fact fully substantiated, that there are frequent applications for preachers, which cannot be answered for want of men. For who can be supposed to be better acquainted with the state of facts on this subject, than Theological teachers? If there are unemployed ministers, of suitable character to be recommended, the Professors in our Theological Seminaries must be acquainted with them.

But let us look for a moment at some other sources of evidence on this point. The Prudential Committee of the American Board of Commissioners for Foreign Missions, in a late Report, speaking of the employment of Agents in their service, say: "But such is the demand for the labours of licensed preachers, that only the two persons whose names have been mentioned as new missionaries, could be obtained as Agents through the year." And it is further verbally stated by a member of the Prudential Committee, that they have experienced the greatest difficulty in finding men, at liberty to engage in this service; and that after every effort, they have been unable to procure as many as were desirable; and in many instances not half the number they wished. The question then occurs, where are the unemployed ministers in our country, who cannot find support? If they are of suitable character and qualifications to be employed, why are they not to be found, when all this demand exists?

Perhaps it will be said, they are in our new settlements, endeavouring to find employment and support there. Let us then hear the report of the case, as it appears to those living in our frontier settlements, and well acquainted with their circumstances.

The President of one of our Western Colleges writes as follows: "As to the paralyzing suggestion that too many are on the education list, I am surprised that any Christian with the general means of information, can be so unacquainted with the extent of our vast moral desert, teeming with ignorance of the plan of salvation, with error in doctrine, and with vice of frightful kind. So far from encouraging too many to become labourers in the vineyard, our Education Societies should exert every faculty they possess, till where there is now one, there shall be at least ten young men, of hopeful piety and talents, ardently engaged in preparing for the most important object upon earth."

A writer in the Boston Recorder & Telegraph of Nov. 1825, speaking of Michigan Territory, observes: "Until the present summer I believe, no ordained Protestant Minister has been located in any part of this Territory. This Territory is fast filling up with settlers from New-York and the Eastern States. Several thousand actual settlers have come in during the present season; and there is promise of a still greater number the next year. Is there no Missionary Society, are there no friends of Zion, who will encourage us to hope, that we also are remembered in their prayers, and that, while the sons of New-England sit down among us, and hope to gain worldly riches, in the bosom of this fertile country, we may also hear the glad tidings of salvation, under our own vine and fig-tree with none to make us afraid. If our wishes can be realized, then shall we and our children rejoice with you; then shall the wilderness blossom as the rose, and the desert places be made glad."

A Missionary labouring in the same Territory observes: "The Lord's people are desirous that the same means should be continued, and also that more Missionaries of the Cross should be sent over to help them. None; but those residing in this destitute region, can be adequately sensible of the need there is, that more heralds of salvation should be sent to this part of the Lord's heritage. Here in the wilderness, where eighteen months ago no civilized man resided, the standard of the Cross is now erected; here are excellent ones, who love to meet and pray and sing and learn the way of truth."

A writer in the above mentioned paper, says respecting the new settlements with which he is conversant,—"In these climes are a people not only willing, but waiting to hear the Gospel. They once heard it with delight, and those days, though far gone by, are not forgotten. They love the faithful minister, and would gladly contribute to his support, but candidates cannot be found."

From the Reports made to the General Assembly of the Presbyterian Church in the United States, it appears that the number of vacant Churches and Congregations within their limits, and in their denomination alone, was in 1819—400; and in 1823 it had increased to 769; making an increase of 369 in four years. These vacancies must have been chiefly occasioned, by the formation of new congregations and Churches in the new settlements of the South and West. And in the most of them, it is but reasonable to suppose, the way is prepared for the settlement and support of ministers if they could be obtained. Thus it appears that instead of a present excess of ministers in our country, there is an actual and great deficiency; and that hundreds more than can now be found, of suitable qualifications, might find immediate employment and support.

But the objection under consideration may have a prospective view, and be regarded as giving the alarm, lest the country should be overrun with a race of mendicant clergy. But where arises this apprehension? Will it be said that our population is stationary as to its increase, or that there are not vast Territories on our Western border, stretching to the shores of the Pacific Ocean, to be peopled by our descendants? Will it be said that, while the number of inhabitants doubles every twenty five years, there will be no room for an increasing number of religious teachers? Surely no one, tolerably acquainted with the state of facts, can deny, that we have every reason to expect an increasing demand for labourers of this character. Neither will it be denied, that those parts of our country where this deficiency exists, or which are yet to be occupied, will afford abundant means of supporting religious institutions. They are among the most fertile regions in our land, capable of supporting a dense population, and of affording the means of enjoying every religious privilege.

The objection then must be founded on the apprehension, that the inhabitants in our new settlements, and in those regions of our country which are yet to be occupied, will not be disposed to employ and support preachers of the Gospel. But what is the testimony of past events on this point? It is but a few years since the greater part of the States of New-York, Vermont and Ohio, were in the same condition, as to religious privileges, with those regions which are now opening still farther West.—And many of us can remember the time, when this very objection was alleged against all attempts to supply these States with religious instruction. The language of objection then was; it will do no good to send preachers into these new settlements; the inhabitants never will support the institutions of the Gospel, and will treat all exertions for their benefit, with contempt.—But preachers and missionaries went forth to sow the seed of truth, in what was then a wilderness, in a moral as well as in a natural sense. And what has been the effect? Churches are planted, ministers are settled and supported, elegant and spacious houses of Christian worship are built, large congregations regularly assemble, the Spirit of God is poured out upon them, extensive revivals and gatherings are frequent; and in no part of our country, are the privileges of the Gospel more highly esteemed or honoured. In addition to this, as the effect of ministerial and religious influence, we see flourishing Colleges and Theological Seminaries rising up in those places, to diffuse the light of science and religion around them.—And here, the objector is requested to pause, and reflect on the present condition of the portions of our country above mentioned; and then to ask himself, what reason he has to conclude, that Indiana, Illinois, Missouri and Michigan, will not be as ready to receive and support Christian teachers, or that they will not experience as happy effects from their labours, as New-York, Vermont, and a part of Ohio? And if there is no such reason, then what ground have we to suppose that preachers of the Gospel, in vastly increasing numbers, will not be demanded? Is it said that we must wait until this demand is actually made, and the way for the support of Christian teachers fully prepared, before we take any measures to prepare the supply? It may be replied, the demand is actually made, and the way for support actually prepared, beyond any means of supply which we have in hand. But if it were not so, if the field is to be tilled by the Christian labourer before it can afford him support, it presents no obstacle or discouragement. What if Paul and his fellow labourers had waited for the fruit, before they sowed the seed of truth, where would have been the Churches which they planted, & what would have become of the world?

It is surely enough for us to know, that preachers of the Gospel will be needed in our country, and that, far beyond any present means of supply; and to know that, according to all past experience, their labours will be productive of support to themselves, as well as of the blessings of the Gospel to others.

(To be concluded.)

For the Recorder & Telegraph.  
MASSACHUSETTS DOMESTIC MISSIONS.  
No. VII.—And last.  
MESSRS. EDITORS,—The General Association of Massachusetts publish every year a Pastoral Address to the churches under their care, on some topic which they judge of importance to the welfare of Zion. It is to be feared that this annual token of pastoral affection & solicitude, is less known and regarded than its value requires. It is designed that it should be read by every minister connected with the Body, to his church and congregation on some Lord's day; but there is reason to fear that the greater part of our Congregations are scarcely acquainted with the fact, that such an address is prepared and published.

The address of 1825, was on the subject of Domestic Missions. It is ably written, and very summarily indeed, but clearly exhibits the leading motives that ought to influence the churches to awake to the wants and woes of their feeble sisters. As I design to trouble you no further at present with my own reflections on the subject, give me leave to quote in this concluding number some important thoughts, in the language of the address.

"It is a melancholy fact, which we are still constrained to witness, that amidst all the great undertakings of benevolence, characterizing the present age, and the State of which we are members, there are yet among us so many places, where the walls of Zion are broken down, and her fruitful fields laid waste. Can it be believed that while we are sending missionaries to the

ends of the earth, and spreading the knowledge of a Saviour from the rising of the sun to the going down of the same, that there yet remain thousands among us, nearly as destitute of all the means of grace, as the heathen; and multitudes who are scarcely more enlightened in the knowledge of salvation, than they? Yet such is the fact. We are constrained to admit it. We feel obliged to regard for the eternal welfare of our fellow creatures and fellow countrymen, to make it fully known to you.

When we behold those in our own Commonwealth, who speak our own language, who come within the influence of our means of instruction, of our common and Sabbath schools; who may be influenced by the example and the sympathies of those, who surround them; who, in a word, are bone of our bone and flesh of our flesh, almost destitute of the means of grace, can we doubt that this field should be immediately cultivated? Can we doubt, whatever beside we may be able to accomplish, that this cry, "Come over and help us," should secure from us the needed assistance? Are not the souls of our countrymen as precious as any others in our own eyes, and in the sight of the great Head of the Church?

Who are to send out missionaries to the heathen? You will answer, "The churches at home." It is indeed so. But what if these churches at home are in any way neglected; and what if weeds grow up, and choke the harvest here? What if the fields are suffered to lie waste and desolate; and these desolations are every year spreading wider and wider? What will ere long become of the churches, which are now the Lord's vineyard? Will they not be a desolation and a waste, and the harvest both at home and abroad cease to be gathered in?

Such is truly the danger to which we are exposed, while we neglect to build up the waste places of our Zion. Do we not know, that thorns and thistles will spring up, and grow rapidly, where we cease to cultivate? And can we expect that the numerous and soul destroying errors of the present time will not find the way to every part of our commonwealth, where the light of truth is not freely diffused? Such an expectation would betray little knowledge of the weakness or wickedness of men. What the friends of truth do not occupy, will be occupied by their adversaries; and we must expect hostility to the doctrines that we believe to be essentially connected with Christianity, in all those places which we abandon, without an effort to convert them from the error of their ways.

Impressed with such a view of this subject, we now make the appeal to you, Christian Brethren, in behalf of the cause of Domestic Missions. We most earnestly desire, that the claims, which this cause has upon us, may be more deeply felt among our churches, than they have hitherto been.

The best information we have been able to procure leads us to believe, that if one hundred dollars on an average annually, should be furnished to each of our destitute churches, they might all be supplied with regular preaching for the greater part of the time, and enjoy the benefit of Gospel ordinances. Many of them might in a short time be so strengthened and animated, as to provide wholly for themselves, and settle a pastor among them. Should the evangelical churches of this commonwealth contribute on an average forty or fifty dollars annually, it would furnish the sum necessary for the important purpose in question.

Let our churches then, one and all without delay come to the resolution, that no waste place shall remain in our Zion. What would be said of the husbandman, who neglected his own more fruitful lands, which lay around his dwelling, while he cultivated fields with greater expense, at a greater distance from him, and less fertile. We cannot act thus unwisely and imprudently, without violating our obligations to our own country, and our own churches. He who commanded private Christians first of all to provide for their own households, has commanded us first to provide for destitute brethren, who are among us.

Our churches have ability to do this; yea, abundant ability to do all that is needful, without in any degree detracting from those streams which flow into the reservoirs of other charities. These things ought we to do, and not leave the others undone. Let us then address ourselves in earnest to this great work. Our time of action is short. Life is fleeting. A great work is to be done. Error is stalking wide abroad, and dangers are multiplying around us. The most successful way to refute error is to inculcate truth. We may dispute as much as we please, and show ever so much zeal for doctrine or practice; still if we leave undone the work of love before us, we shall be overrun with error, and our evangelical churches will sooner or later be swallowed up by it.

Rouse then to action every church, and every Christian in our commonwealth. Resolve at once, that there shall not be a desolate place, where the word of life is not declared, and not one spot of wilderness, which is not cultivated. Benevolence to perishing souls demands this effort. Regard to the interests of our churches demands it. Love to the perishing heathen demands it too; for how shall we send them the streams of salvation, when the fountains are dried up? The spirit of the day forbids that we should overlook this subject. We must supply the wants before us, if we would act in consistency with the principles we profess, or the character we sustain.

May the great Head of the Church animate all his people among us to this work of faith, and labor of love; so that our reproach may be wiped away, and there be no more desolation in the fair heritage, which God has given us. That he may guide all your efforts, Dear Brethren, and give success to all your labors in his cause, shall be our unceasing desire and prayer to God."

For the Recorder & Telegraph.  
"LORD WHAT WILT THOU HAVE ME TO DO?"

It has been thought by some, that the Apostle referred to spiritual sloth, when he spoke of the sin that so easily besets us; and it certainly appears to be a very prevalent one. If we really desire a revival of God's work in the hearts of those around us, we shall prove the sincerity of our prayers, by our efforts; and not content ourselves with crying, "Lord, Lord," while we do not the things He commands us.

All Christians have much to do; and if we possess the spirit of Him whose "meat and drink it was to do the work of his Father," we shall never rest until our duties are fulfilled.

We are told to follow the footsteps of the flock; and if any particular mode of doing good has been remarkably owned and blessed of God, it is desirable that it should be generally adopted. One effort appears to have been peculiarly successful wherever it has been made, and we wish now to suggest it for consideration.

In a town in Massachusetts, near three years since, a few Christians met for the express purpose of UNITEDLY inquiring, "What the Lord would have them to do," for a revival in the town where they resided; and at the expiration of a fortnight, they again met to resolve on something, and concluded they must do more for the religious instruction of their poor. Accordingly, they employed a young man to labor as a missionary in this way, and the consequence was a great and powerful revival of religion.

If in every town and village throughout our land, two or more Christians would agree as touching this thing, and thus implore the direction and blessing of God, and after a given interval meet a second time to know what the Lord would have them to do,—surely he would guide and help them to do great things for his name's sake. And shall any who love him continue at ease in Zion, while souls are perishing around them; and say, "I pray thee have me excused?" "A little more sleep, a little more slumber, a little more folding of the hands to sleep?" What meanest thou, O sleeper! arise and call upon thy God.

If this plan is generally practised, we believe that revival will meet revival, and there will be showers of blessings in every such place. We wish all Christians to make a personal, individual application of this subject to themselves, and never rest until it is accomplished in the place where they reside; and resolve that if only one will go forward with them in this way, they will attempt it; for if two of them are agreed, there is enough to claim the promise, and excellent in working, will be with them. It is not with the Lord to work by many or by few. "Arise and work, and I will be with thee, saith the Lord." This effort is not a costly one; no harm can result from it; and great good may. The word "try" impressed on the mind of Mr. Raikes, was the origin of Sabbath Schools—we would say then to every Christian, only TRY.

DECEIVED PROFESSORS.  
Extracts from "STUCKLEY'S GOSPEL GLASS," representing the miseries of Professors of Religion.

How do many professors shuffle together a company of false signs of closing with Christ? How do they count them true and infallible, which are but questionable; yea, which have been found in unsound hypocritical hearts; and so deceive themselves, as if they had a Christ and real grace within them; How do they live upon these signs comfortably all their days without a Christ? Excuse me if I bring in their pleas & answer them briefly.

I am changed from what I was, my changed inwardly. So was Saul, "And it was so, that when he had turned his back to go from Samuel, God gave him another heart." Thou mayest have another heart, and yet not a new heart.

I was full of revenge, but now I am come to such a pitch of religion, that I can pass by offences; yea, pass them by, when I have an opportunity of punishing them that affront me. Had not Saul so much religion. "The children of Belial said, how shall this man save us? and they despised him, and brought him no presents, but he held his peace." He bears much, that can bear being deceived.

When I have any mercy from God, I see God in the mercy, and is not this a good sign? Truly no better than Saul had; "To-day the Lord hath wrought salvation in Israel."

I conclude God loves me from a constant series of smiling providences, that followeth all that I take in hand; I find that the Lord blesses me in my going out and coming in; whatsoever I do doth prosper. And had not Saul strange successes and victories? When Israel was so low, that they had no weapons for war, nor smiths to make any, "Saul took the kingdom over Israel, and fought against all his enemies on every side, &c. and whithersoever he turned himself, he vexed them."

I see a beauty in the church and people of God. So did Balaam. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river side, as the trees, &c. which the Lord hath planted, and as cedar trees beside the waters."

I cannot for the greatest advantage be brought to sin against God. Neither could Balaam. "If Balaak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord," &c.

I have some sights of another world, and I desire to spend an eternity with the saints. So had Balaam, and did he not desire so much? "Let me die the death of the righteous, and let my last end be like his."

When I think of the day of judgment, I am much affected with it, whereas before I was sottish and secure. So was Felix. "As he (Paul) reasoned of righteousness, temperance and judgment to come, Felix trembled."

I am free from the scandalous evils of the times. So were they in Peter. "They had escaped the pollution of the times," yea, and that "through the knowledge of Christ" (which is more than the moral heathens ever had) and yet were dogs and swine still.

I have obeyed the commandments of God for a long time. I am not like a mushroom, soon up, and soon vanishing; I am a constant servant to the commandments of God. So was the young man in the Gospel; he said unto Christ, "All these things have I kept from my youth up; what lack I yet?"

There was a time when I felt sin no more than a dead man feels a mountain upon him; but now it is heavy; it is burthenome. And was it not so to Cain? "And Cain said unto the Lord, my punishment (or my iniquity) is greater than I can bear." Was it not so to Judas, when "he repented himself and restored the thirty pieces of silver, saying, I have sinned, in that I have betrayed the innocent blood, and went and hanged himself."

Oh! I cannot but pity these poor hearts, these Almost Christians. Almost Christians, and almost saved, I may say they are "not far from the kingdom of God," and yet in a sense they are farther than any others. Our greatest difficulty hath been to undeceive these, to unchrist these, I mean to take off these fig leaves, with which they have covered themselves, that they may come to Christ for clothing, and so prevent the appearing of their nakedness. Oh! how have men flew in our faces, when we have told them, that yet they have nothing that is essential to a Christian, or which makes a Christian a Christian, any more than a picture bath of the essence of a man! You may imagine



a man that hath bestowed twenty or thirty years in building, how loth he is to pull down all again? Though he fears the foundation is but on the sands, he will rather venture, than begin all anew. He is even ashamed to unravel all the clue of his ungrounded confidences. What! begin upon a new bottom? No, not he; and so Christ & he part.

#### CONVERSION FROM UNITARIANISM.

In an old number of the Christian Observer we find an interesting account of a controversy, occasioned by the "relapse" (as the Socinians term it) of a brother, a Mr. Wesley, to Orthodoxy. A Mr. Aspland, secretary to the Unitarian fund, very ably and artfully undertakes to reclaim him, to which Mr. W. makes the following plain common-sense reply:—

"The first particular," says Mr. W., "which caused some doubtful apprehensions respecting the truth of my former persuasion, was the attributes which I find the inspired writers ascribing to the Lord Jesus. Of course, nothing short of Deity could exist from all eternity; I have therefore concluded that the following passages must denote the proper divinity of Christ. Micah, speaking of his nativity, says that His 'goings forth have been from of old, from everlasting.' v. 2. St. John observes, that 'in the beginning was the Word, and the Word was God.' God Himself says, respecting His Son, 'Thy throne, O God, is for ever and ever.' St. Paul also tells us, that 'Jesus Christ is the same yesterday, today and forever,' and that 'all things, both in heaven and earth, were created by him.' I have therefore been thinking with myself thus:—If nothing was created without Christ (as John says that it was not), how could he himself be a created being?"

"Solomon tells us, or at least observes in his prayer, that 'God only knows the hearts of all the children of men.' (I Kings, viii. 39.) and yet Christ says, that all the churches shall know that I am he that searcheth the reins and the hearts, Rev. ii. 23. Christ also gives us to understand that He is capable of being in various places at the same time, and that He can pardon all things. Peter observes, that He knows all things. These, I have been thinking, are prerogatives that can belong to no person but a Divine one. Another particular, by which I was led to embrace my present views, is the names and titles which I perceive the sacred penmen of the Scriptures ascribing to Christ; titles, which I can't believe God would ever have suffered any creature to be called by whatever:—such as 'the mighty God, the everlasting Father,' 'God over all,' 'the true God,' 'the only God, our Saviour.' 'Another particular, through which I have been inclined to believe the Divinity of Christ, is this. We are strictly forbidden to worship any other person but God, and yet God himself authorizes all the angels in heaven to worship Christ; and he certainly has been worshipped by various saints upon earth, and that by Divine consent and approbation; and the thousands which St. John saw in heaven were all paying divine honours to the Lamb that was slain. I can therefore feel my mind perfectly easy and satisfied, when I am engaged in the same employment as the glorified saints above are.

"Respecting God's dying, I entertain no such idea; but it now appears to me with considerable evidence, that Christ possessed two natures, human and divine;—the former of which suffered and died. If He had not two natures, how could He be both 'the root and offspring of David?' How could He be both 'the Lord and son of David?' In one and the same sentence He is said to come of the Jews 'as concerning the flesh,' and yet 'overall, God blessed forever.' Christ also informed Nicodemus that He was in heaven at the same time that He was talking to him upon earth. At present, I see no possibility of reconciling these passages without admitting the idea of two natures in Christ."

#### INTERESTING NARRATIVE.

From the speech of the Rev. Mr. Marks, formerly of the royal navy, at the anniversary of the British and Foreign Seamen's Friend Society.

"I went to sea a poor, thoughtless, careless youth, ignorant of my privileges at home, my mercies at sea, and of God my maker; I went through many dangers and difficulties, and was laid on a bed of sickness in a foreign hospital, when without God, and without Christ, and without hope in the world. I trust I know a little what it is now to have a hope beyond the grave, and have for some years past. When it pleased God to show me my need of a Redeemer, I was a commissioned officer, and in looking round among the crew of 640 men, I saw no form of religion, no attention to the Sabbath, no kind of divine worship, nor had there been for six years. I had much conversation on the subject with my captain, (now an admiral) and proposed writing for some Bibles and Tracts; these were granted, and the men began to read them. By and by it was proposed, as we had no chaplain, that Marks should turn Parson. I consented, and read or explained to them as well as I could. In a short time, a few poor men got together in a part of the ship called the wing; it was a retired part, and had a screen round us, and in a short time about thirty or forty men manifested a great change in life and conduct; one of whom had been proverbial for drunkenness and profanity of every description. He had a little superiority over many of his shipmates in point of education, which only served to make him more wicked; he was the diverting magpie or monkey of the ship, and always had something witty or wicked to say, and he was the ringleader in every kind of iniquity. Among various little plans for doing good to the sailors, and moralizing the crew, we had collected a little library, and some of the books were carried up to the round-top as landmen call it, and Richard (I decline giving his surname) being there on watch, he opened the chest, and found a book, which was 'Doddridge's Rise and Progress of Religion.' Richard gave me the account of it himself. 'I began to read,' (said he), 'and though glad at first to find a book there, I soon began to dislike it; the more I read, the less I liked it; but I could not put it back. I got very uneasy, and was in hopes that when 12 o'clock came, and I went down, I should get better. Twelve o'clock at length came, and down went Richard; but what he had read in his book still followed him. He made a very scanty dinner, and (what he had never done before) left his grog behind him, and went to the top again to this book; and from that day to the time I left the ship, that young man was an exemplary character. It was soon noised abroad among the crew that Richard had become religious. The greater part would not believe it; some of them had heard of what they call methodism. Some went and talked with him, and he told them the truth of the matter; others laughed at him, but he took no notice of it. Some took him some grog, which they knew would have been a great temptation to him, but he refused it; they swore if he did not drink it they would throw it in his face; they knew the former spirit of the man, and that he would have knocked the first man down that had attempted it; but now he took it patiently, and made no resistance. There was one circumstance connected with his conversion, which shows what the power of grace can do. There is in the articles of war a clause which enacts, That if any officer, seaman, or marine, shall be guilty of using profane oaths, he shall be punished. I had been, I believe, ten

years at sea, and I had never seen a person punished for swearing; but one day this poor unhappy fellow had made use of such a torrent of execrations and dreadful oaths, that the captain overheard it, ordered him to be tied up, and he had a dozen lashes; and it was not above a month after this, that 'Doddridge's Rise and Progress' did more for this poor fellow than his dozen lashes could do; they had made his back sore, they could do no more; but this led him to Christ for salvation, and changed the lion to the lamb. Could it ever have been thought in that day, that Societies for the express benefit of seamen would have been formed in this city, with noble admirals at their head, and Christians of all denominations supporting them? But you see what great things God hath done for us, and we have encouragement to hope that God will go on and do yet greater things than these. When I left the navy it was because I found my constitution broken down, and I felt unable to attend to duty as I wished to do; I therefore thought it my duty to move in a more retired sphere of life; but I left it with great regret, as it is the joy of my heart and the happiness of my life to come here to-day, and do or say any thing for poor Jack. There is a gentleman here, I will not tell you his name, who, when we had our meetings in the wing of his Majesty's ship Conqueror, was then a midshipman, and sometimes he would come and listen to what was going on, or take a peep at us, and then run away, lest we should infect him; but since then he has been so infected, some how or other, that he is here to-day, and an active member of our Committee."—[Mariner's Magazine.

#### WORSHIP AT SEA.

The following is an extract of a letter received in New York from a sailor, dated "Jamaica, Dec. 2, 1825.

"DEAR MOTHER,—We arrived here, our destined port, yesterday, after a smooth and pleasant voyage. With pleasure I embrace the opportunity of addressing these few lines to you, & I return thanks to God for his kind protection of us through a vast and trackless ocean. I will now inform you of the strict attention that is paid to divine service on board our ship. Once a-day we assemble to address the Throne of Grace, and have done so ever since we left New York, with the exception of one day and night during a gale. The worship is always led by our dear and affectionate captain. It is generally commenced by reading a chapter, and an exhortation on the importance of it. It was pleasing to witness the orderly conduct of our seamen through the gale. Not a harsh word was to be heard, but all was calm and silent; and after it was over we all assembled to return thanks to God for our safety. We have had a number of the *Mariner's Magazine* on board, and sometimes our dear captain would read to the crew out of them. We are there told what God is doing for poor sailors, and oh! how glorious it is to hear that our dear Christian friends at home are meeting once or twice a week to pray for us, exposed to so many dangers on the stormy ocean. I have not heard an oath since we left New York, and I hope I shall not. Captain B. labors faithfully to inculcate a spirit of reverence to God; he says sailors cannot sin now so cheaply as they used to do, because they are more enlightened about their duty. Tell Mr. P. I thank him for the Tracts he gave me; they have given me great pleasure, and I pray God will bless his soul for his kindness."

—[Mariner's Magazine.

#### INFLUENCE OF BETHEL MEETINGS.

The reports of the effects of sailors' prayer meetings, which have already been published, we think, must convince the most sceptical of their utility and importance. Few religious meetings have been more signally blessed, and experience abundantly proves that they are among the most effective means that have yet been employed for the reformation of seamen. Our readers are already in possession of many instances of their glorious effects; we have many more in point which could be related. On retiring from one of these meetings, a pious friend observed a seaman at some distance, weeping; on inquiring the cause of his grief, he gave the following account of himself:—"O Sir," said he, "I find myself the most abandoned, ungrateful, ungodly sinner on earth—I have despised all manner of instruction—have been a prodigal with my money and my precious time, and now, I have reason to fear, my soul is lost! I never before had any idea of my sin. I came to this place for no good purpose. I told my shipmates we would come to the church and have some sport; six of them came, but they have all left me in terror and sorrow. On being asked his name and native place, he replied, 'G— is my name, and New-York is my native place, but I have disgraced my name and my connections. Being early deprived of the tender care of parents, my uncle was exceeding kind to me, and always requested me, when in port, to make his house my home. But, O, my ungrateful heart refused to go; I preferred to go to the most abandoned houses, and pay my board—for my uncle's family is a religious one, and I could not bear to be in their company. Oh! what a wonder it is that God has spared me to this time. I am now determined to go to my uncle's house,' which he did, and was kindly received. He continued earnest in his attention to the means of grace while in port; brought a number of his companions, also, and, on sailing, laid in a good stock of religious publications."

—[Mariner's Magazine.

#### UTILITY OF TRACTS.

We copy the following anecdote illustrating the utility of Tracts from the London Tract Magazine for January. It was communicated to the Directors of the London Tract Society by the Rev. Mr. Hill, Missionary in India.

Soon after my arrival at B. his Majesty's—th regiment came to this station. I gave some English Tracts to two pious soldiers left behind, when their regiment marched from hence to R. One replied, 'Sir, they will be useless in the regiment, the whole of them are Catholics; I do not think there is a pious man in their ranks.' I observed, 'Then the greater is the necessity to attend something on their behalf.' The Tracts found out two men who profess to love Christ, but secretly, for fear of persecution, they immediately attended my ministry. Another soldier seeing one of these two reading in the barracks, said, 'What book is that?' he replied, 'a man gave it to me.' After requesting a perusal, he returned it in a few days, saying, 'There are in this place some of those people I have long sought; tell me where they are! I have often wanted their instruction.' After hesitating, he promised to do so on condition, that his comrade would not betray him to the rest of the regiment. The Tracts thus spread their influence, by degrees, and the number of soldiers attending on my ministry increased. They now began to meet together every day for reading and prayer, and when the regiment left this place their praying society had increased to about 20 persons.

A writer in the New York Observer says, "The United Foreign Missionary, the United Domestic Missionary Society, and the American Tract Society, at this moment need at least Ten THOUSAND DOLLARS each to enable them to meet the responsibilities which the Christian public have warranted them to assume."

#### REVIVALS OF RELIGION.

##### IN NEW-YORK STATE.

Extract of a Letter to the Editors of the Recorder & Telegraph, from a gentleman in Oneida County, N. Y.

"I have just returned from attending a Session of four Presbytery, and a more interesting meeting I never attended; and so it was remarked by the eldest preachers. The Lord in mercy is carrying on Revivals in a most powerful manner in many places. Among those that are blessed with the out-pouring of the gracious Spirit, are Rome, Westmoreland, Trenton, Western, Lee, Mount Vernon, Verona, Boonville, Camden, Sangersfield and Vernon-Centre. It does seem that there never was a time like the present since the day of Pentecost; such wonderful displays of sovereign grace, such multitudes flocking to the Cross. Let all the glory be given to God."

In the Western Recorder just come to hand, we find the Report of the Presbytery above mentioned, which gives a statement more at large, of the progress of religion within their bounds:—

After a long season of coldness and deadness in spiritual things, which has characterized our churches generally for several years past, we are permitted to assemble on this occasion with feelings of joy and gratitude. A release from the stupidity which had so long prevailed amongst the ministers and churches of this Presbytery, is beginning to be felt in some of our congregations as a most striking display of long suffering grace and condescension.

In reviewing the time past, we feel constrained to reproach ourselves as office-bearers in the church of Christ, for our want of faith—for our want of zeal for the salvation of sinners, and of fidelity in the cause of our blessed Master. We would take shame and confusion of face to ourselves—we would lay ourselves at the foot of sovereign mercy, confess our manifold and aggravated sins, and implore forgiveness through the atoning blood of our Great High Priest. We, and the churches under our care, have generally exhibited, in our department, a spirit of worldly-mindedness, by which we have wounded the cause of the Redeemer, and grieved the Holy Spirit. There has been a great want of mutual love and zeal for the cause of Christ among ministers, and of harmony and unanimity in many of our churches. This state of things never perhaps appeared more visible and alarming than within the past year. Whitesborough, however, was visited with a shower of divine grace early in the spring, the beginning of which was noticed in our last annual narrative. There was a precious ingathering of souls. About fifty-two united with the Presbyterian church in that place, and a few became hopefully pious in New Hartford. This refreshing season soon passed by, and during the early part of the summer there was a greater degree of hardness and deadness in our congregations than perhaps we have ever before experienced.—But it would seem that even this awful stupidity was employed by the Great Head of the church for the purpose of awakening a number of his people from their slumbers. The calamity was felt by some praying souls. They repaired to the throne of grace, poured out their complaints before God, and entreated him to have mercy upon Zion. Such was the commencement of a work of divine power, of which we have witnessed no parallel in this country, and such as we have seldom discovered in the history of the church. We would call upon our souls and all that is within us to magnify and bless the holy name of Him who delights to shew forth his glory, in the salvation of sinners. "Not unto us, O Lord, but to thy name be all the glory."

Of those churches which have been most highly favoured, we would mention the following:—In Vernon-Centre, early in July, the church were aroused from a most lifeless and discordant state to some degree of a spirit of prayer. Some awful dispensations of Providence, in the death of unbelievers, were means of increasing the excitement which began to appear. Early in Oct. the power of God began to be displayed in a remarkable manner—its effects became general—whole families of unbelievers were brought to bow at the footstool of sovereign mercy. The most bitter opposers yielded to its influence, and were melted into tears of deep distress.—Not is the Spirit yet withdrawn, but is gathering in the unbelieving remnant.

Mount-Vernon is also favored with a copious shower of divine grace, which began in November. There, old professors humbled themselves before God and confessed their sins. Their prayers have since been attended with evident tokens of the divine favor, and many sinners have been brought out of darkness into marvelous light. The work is still proceeding with unremitting progress.

Westmoreland was in a cold and divided state till late in autumn, when the good work began which is now, in its slow and silent progress, drawing precious souls from the way to death. In Rome, the work began early in December, and proceeded with such overwhelming power as very soon to bear down all opposition, and to prostrate sinners, of every description, in the dust before God. A considerable number of professional men—men of sound sense and strong minds, and who had cherished deeply rooted prejudices against religious zeal, were brought as little children to the feet of Jesus, to be taught of him. The Holy Spirit is still operating there.

The church in Western, has been raised from a broken and divided state, by the powerful descent of the Holy Spirit, by which a multitude have already been added to the Lord. Although this congregation is without the regular ministrations of the word, the church continues to grow and to walk in the faith of the gospel.

In Verona, in Skeneade, New-Hartford, Utica, Whitesborough, Boonville, Trenton, and Sangersfield, some tokens of mercy have appeared.

In reflecting on what the Lord has done for us, we would admire and adore the extraordinary exhibitions of his goodness and sovereignty. It is only a short time since this work began, but such has been its power, that in those places where it has chiefly appeared, it has in its course, borne down the most violent opposers. The most devout and circumspect Christians have been aroused to new vigor and activity. Careless professors have been ashamed and confounded, and have been brought to deep distress on account of the dishonour which they have cast upon religion and the wounds which they have given to the cause of the Redeemer. Sinners, of every rank have bowed to the sceptre of grace, from the most abandoned and profane up to the most unblemished moralists, embracing many who were not only practically but professedly opposed to the simplicity of divine truth.—Openly avowed infidels, as well as those who assumed the name of Christians under the denomination of Universalists, have forsaken their refuge of lies, and have betaken themselves to the only Lord God that bought them. Aged and confirmed Roman Catholics, despairing of the efficacy of the pardon sold to them by their parish priests, have fled to the great High Priest, and have found acceptance and forgiveness without money and without price. Young children, with hearts filled with adoration, have shouted Hosannas to the Son of David.

In these revivals the power of God has been remarkably visible. We have discovered no instance of the use of artifice to excite mere

human feeling, or to inflame the passions. In most cases, convictions were very pungent and deep. These were the effects of the simple word of God, the sword of the Spirit, piercing the conscience and the heart. The word has been generally presented in plain and pointed language. Boisterous speaking and loud declamation have been studiously avoided. Private visiting, faithful discipline and setting apart days of fasting and prayer, have been eminently blessed. The effectual, fervent, agonizing prayer of faith, has been found the immediate forerunner of the operations of divine power on the souls of men, and special prayer for individuals in the closet and in little circles, have to all human appearance been eminently instrumental in drawing down the rich blessings of salvation. Many were hopefully converted in answer to prayer, who were inaccessible by other means, and who avoided all religious admonition.

Such were the means which immediately preceded conversion. But in most cases, the seed had before been sown by a long course of systematic instruction. The members of Bible Classes and Sunday Schools, have in all the places mentioned, been amongst the first subjects of divine grace. In Rome it has been observed that all the teachers and nearly all the scholars of the Sunday School, except very small children, are numbered amongst the subjects of piety. In Westmoreland, the Bible Class and Sunday School have been peculiarly blessed.

##### REVIVALS IN THE PRESBYTERY OF OGDENSBURG.

Extract from a narrative of the state of religion within the bounds of the Presbytery of Ogdensburg, N. Y. for the year ending January 3, 1826.

In several of our towns there has been an especial revival. In the town of Potsdam, a work of grace began in St. Lawrence Academy, and spread into the town. As the fruits of this work, about sixty subjects have united with the Presbyterian church, in that place.

In the town of Dekalb, the Divine Spirit has been carrying on a revival of the work of the Lord. There, about fifty have hopefully passed from death to life.

The town of Gouverneur has been favored with a very extensive revival. It is supposed that between two and three hundred have there experienced a saving change of heart.

In one district of the town of Canton a revival has commenced, and twelve or fifteen are rejoicing in hope, while others are subjects of deep and pungent conviction.

In a district comprising a part of the towns of Pierpont and Parishville, a revival has commenced and is spreading.

In several other towns there are favorable intimations of a revival.

By a gentleman from Guilford, Chenango Co. we learn that a revival has commenced in that town with very favorable appearances.

—[Western Recorder.

##### VERMONT.

The prospect of a general revival throughout Vermont has not been so favorable as now, for many years. Besides the revivals in Burlington, Rutland, Middlebury, and eight or ten other towns in the vicinity of the latter place, revivals prevail to a greater or less extent, in the towns of Northfield, Roxbury, Braintree, Worcester, Cabot, and Stratford.

The Revival of Religion at Elizabethtown, N.J. we learn from a friend, still continues. It is supposed that not far from two hundred persons, embracing those of all ages, and of every class of society, are anxiously inquiring the way, while a considerable number are rejoicing in the hope of salvation. The work which commenced at a small settlement in the extreme border of the society, has been gradually extending, until the great body of the congregation has become awakened and interested in it.—[Religious Chronicle.

The Columbian Star states that an interesting revival is now advancing in Bluestone church, Va. Twenty-four have been baptized. A new church was constituted, in Sept. last, in Salem, and has received considerable additions.

Extract of a letter, dated Williamstown, Feb. 16, 1825.

"There is a glorious work of divine grace in this town. The work commenced as you know in College the last term. So extensive was it there, that only four who were then in the College, were left without a hope of pardoned sin. From the College it spread among the inhabitants, and there is now a general seriousness throughout the place. The work is not noisy, but still, it excites no open opposition, but it lays stubborn, abandoned sinners at the feet of Jesus. Between 90 and 100 are already rejoicing in the hope of the glory of God, and the prospect is, that many more will yet be brought out of darkness into God's marvellous light. The College term has now commenced, and some 12 or 15 students who were absent, teaching school the last term, it is expected, will soon return, and the prayer of God's people is, that this blessed work may go on until every one of these youth shall be sanctified for the service of his Maker.—[Zion's Herald.

##### REVIVALS IN MAINE.

A letter to the Editors of the Recorder & Telegraph, from the State of Maine, dated 20th Feb. says:

"The good work is going on in several towns in this State. Belfast is now enjoying a refreshing season. A Church has recently been formed in Lewiston, and another in Harrison. There is a great want of laborers in the already white fields in this State."

##### ANECDOTES OF A REVIVAL.

In the early part of the revival at Middlebury College, a young man went to one of his serious classmates with an intention to drive away his religious impressions; but returned to his room and spent the latter part of the night in crying for mercy for himself, and is now rejoicing in hope. Another who, at the commencement of the revival, was afraid to become a Christian, lest he should have to be a minister, has obtained a hope and turned missionary. A third, who acknowledged to a Christian friend that religion was a necessary preparation for happiness in another world, but said, he was sure that none could be happier in this than himself, and even made a mock of several of his serious classmates at the chapel, was that very evening before nine o'clock, crying out almost in despair, and has, since, in the judgement of charity, passed from death unto life, and is now rejoicing in the hope of salvation. To the frequent instances of this kind even the enemies of the work have been compelled to exclaim, "This is the Lord's doing!" Almost all the students in the College, and fifty or sixty persons in the town are already numbered as subjects of grace, and the work still continues. Its appearance in the village was first discovered in the Female School under the care of Miss Page. Is not the example of these two literary institutions, sufficient encouragement to all who are entrusted with the education of youth earnestly to pray, and confidently to expect, similar blessings on their labours? Can any task be more interesting, important or responsible, than that of making the first, and consequently the most durable impressions on the human heart?—[Family Visitor.

#### RECORDER & TELEGRAPH.

BOSTON, FEBRUARY 24, 1826.

[C] We learn that the Meeting House recently erected in Hanover Street, will be dedicated on Wednesday next, March 1; and that the services will commence at 11, A. M. Sermon by Rev. PROFESSOR STUART.

#### MISSIONS OF SOUTH CAROLINA AND GEORGIA.

The Report of the Missionary Society of South Carolina and Georgia, submitted last month, presents its pecuniary embarrassments to have been relieved, and its missions to be highly prosperous. These are exclusively located among the Cherokees, and Indians; whose country is included within the chartered limits of Mississippi and Alabama—population about 6,500.

Until near the beginning of 1825, the Society had but a single station, viz. at a place called Monroe, in honor of our late venerable President. The principal missionary here is Rev. THOMAS C. STEWART; who has been joined, during the past year, by Mr. James Holmes from Carlisle, Pa. teacher, and Mr. James Wilson from Lexington, Ky. mechanic. The mission family now comprises seven persons; five males and two females. The number of pupils in the school is 47; of whom 14 are females. Twenty nine are able to read in the Bible; three have made some progress in English Grammar, and two in Arithmetic. Most of those who read, can also write a plain hand. Several have committed to memory the whole of the Shorter Catechism.

A school was established at Tockish, near Monroe, on the 22nd Nov. 1824. Twelve scholars at first attended, and the number was afterwards increased to 21. Of these, nine are females. About half of the scholars were transferred hither from the Monroe school. In August last, eleven were able to read in the Bible, and four passed a good examination in English Grammar and Geography.

Two new schools are about to be commenced in compliance with the wishes of the Indians—one at Cane Creek, on the dividing line between the Indians and whites, 95 miles from Monroe, and 9 south-east of Tusculum, Alabama—the other near Pigeon Roost, 45 miles south of Chickasaw Bluff, on the Mississippi. At the former place seven buildings have been erected, and other necessary preparations made; at the latter, one building, and several others are to be added. This station is to be superintended by Rev. WILLIAM C. BLAIR; the former is not yet provided with missionaries.

One of the most pleasing circumstances attending the establishment of these schools, is, that they are to be supported entirely by the Indians themselves; by whose expense also the buildings are erected. For this latter purpose they have appropriated \$5000 of their annuity from the general government, and for the former, \$30,000, to be vested in stock, and the interest alone applied.

At Monroe and Tockish the Society has valuable farms; among the products of which last year, we notice 1300 bushels of corn, 300 bushels of potatoes, and 7500 lbs. of cotton in the seed. The Society's disbursements during the year for the station at Monroe, were \$3174; for Tockish, \$696; for Cane Creek, \$1102; for Pigeon Roost, \$2951-2. The property of the mission at Monroe, is estimated at \$4193; at Tockish, \$812.

#### MISSIONARY SPIRIT AT THE SOUTH.

We learn from the Southern Intelligencer, that a meeting was held in Charleston, S. C. on the 8th inst. for the purpose of adopting some general method of calling forth the benefactions of the friends of Missions in that city. Mr. EVARTS, Secretary of the American Board, was present, having recently taken a journey to the South, in part for the benefit of his health.

Several resolutions were presented before the meeting, and, after a course of observations by Mr. EVARTS, unanimously adopted; the most important of which are, that they rejoice in the prospect of an Union between the American Board and the United Foreign Missionary Society; and that in case this should be effected, "it may be hoped a similar union will be formed between the same Board and the Missionary Society of South Carolina and Georgia."

Mr. ELIAS BOUDINOT, a Cherokee Indian, who was in the city for the purpose of soliciting the means of procuring a printing establishment and founding an Academy for the benefit of his nation, took occasion in the course of the evening, to address the meeting in behalf of that object. "He stated," says the above mentioned publication, "that the Cherokees were now very generally desirous of learning to read; that many of them had learned to read and write their own language, by the aid of an alphabet invented by one of their own people; that, in this way, even the adult Cherokees could easily be taught to read the Scriptures; that the New-Testament is translated for their use; that much good would result from having a well conducted newspaper printed among them; and that it might be made a curious and useful vehicle of intelligence to all who feel an interest in the improvement of the Indian character."

The meeting then proceeded to organize themselves into a General Missionary Society, with a view to the subsequent formation of Associations auxiliary to the same, in the different churches and congregations favourable to the object, according to the plan of organization adopted in Boston and other large towns in New-England.

While the Committee appointed to nominate officers for the Society were in consultation, a subscription paper was opened, which, before the close of the meeting, was filled to the amount of \$450; to be distributed to the American Board, the Missionary Society of South Carolina and Georgia, & towards the establishment of a printing-press among the Cherokees, in such proportion as should seem proper to a Committee appointed for that purpose from the different congregations contributing.

A letter from a clergyman in New Hampshire has the following postscript: "I have read in your conference meetings, and in some instances they have been blessed to hopeful conversion."

#### PROGRESS.

It is remarkable that knowledge in America; we see the eye of the century; the fact which might be a late process from men from inform us from Carlisle for consideration place to presses and proportion York have for type, to from Buena-ing-offices and that been pre-active op, probably to the num. We are similar ap-plies with that the part of wh from this c

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## OBITUARY.

SETTLEMENT OF MINISTERS.

PRIZE POEM.

**POLITICAL AND OCCASIONAL.**

NATIONAL CONGRESS.

**NOTICE**

*A CARD.*

## MARRIAGES.

## DEATHS.

**JOWETT'S CHRISTIAN RESEARCHES**

ous, with Remarks on the Natural

**INTERESTING WORK.**

THE FOURTH EDITION, 6 W. 1. N. M.

*In the press, Maternal Solicitude. By Mrs. Penetral Hints to young Females, in the married*

**SCHOOL IN HOPKINTON.**  
J. HOWE would inform her friend

**A YOUNG MAN** about 16 years of age, of a gentle and correct moral habits, and active mind.

[illegible]



## POETRY.

For the Recorder & Telegraph.  
TO A BRIDE.

They're jewell'd well thy loveliness,  
Maid of my earlier years—  
And the cheek they left to spotlessness,  
Is jewell'd by thy tears.  
Thou'rt passing to the altar,  
With thy silken lashes low,  
To swear thou wilt not falter  
From love's lot of weal or woe.

Thy brow is paler than it's wont,  
Save veins of deeper blue—  
And love, in ev'ry lineament,  
Like light is breaking through.  
Thy fair foot treads falteringly—  
Thy lip is dyed like wine—  
For here thou'rt wed unalteringly  
To other hopes than thine.

I will not mar thy blessedness  
By words of broken dreams—  
"Twere worse than utter uselessness  
To curse untasted streams.  
But when the pearl is broken,  
Thou' shell its ruin hide,  
'Tis hard to leave unspoken  
One requiem to its pride.

REV.

We are informed by the writer of these lines, that they are extracted from a Poem which may be shortly given to the public—suggested by the recent services in Park-street meeting-house, Boston, for the purpose of organizing an African church, consisting of persons about to embark for the Colony at Liberia.

Delightful scene!

I view it still—Divine philanthropy  
Smil'd on the glorious work. The church of God  
Bless'd the propitious hour. A multitude  
Stood in the stillness of entranced hope—  
Of breathless expectation.—Witnesses  
Invisible were there—Myriads of spirits,  
Redeem'd from earth, hover'd around the place,  
With joy that swells to sweeter, loftier strains  
The songs of heaven, when once repenting sinners  
Turn to his God, and meet forgiving love—  
The shining hosts above; the orders bright  
Of angels, natives of th' ethereal plains,  
Bend from their seats of bliss; and for a moment  
Forget their golden harps, their hymns of joy—  
Silence sublime!

## MISCELLANY.

For the Recorder & Telegraph.  
ON SETTLING MINISTERS FOR A LIMITED TIME.

Messrs. Editors.—I wish once more to call your attention to the condition and treatment of domestics. I was not specially disappointed that you did not publish my communication on this subject. In writing that communication, my sole object was to elicit the public attention to this, in my estimation, very important and interesting subject, through the medium of your useful paper. And had you given it such a discussion as should have elicited that attention, I should have been satisfied to have remained silent. But you will permit me to say, that I think the subject was passed over too lightly. Now it is a fact of too great notoriety to meet a single denial, that multitudes, both in this country and in England, who live in the capacity of hired servants, are kept at such a distance from their employers, and subjected to such a degree of servility, as has a most unhappy and debasing influence on the mind. It creates an envious spirit toward their superiors, and thus prejudices the mind against all religious instructions which may be occasionally given. I profess not to know how the fact may be in our cities, but I know well how it is in our more populous country towns, where many affect to imitate city fashions. Now it is not my wish that this class of persons should be treated in all respects as members of the family in which they live. No, do I care whether they eat at the same table, or dwell in the same apartments of the house. In my communication I alluded to these facts merely to shew the distance at which they were kept. All that I desire is, that there should be such a kind and degree of intercourse and familiarity, as shall prevent these prejudices and envies, which invariably fortify the mind against instruction, and which may inspire a disposition to cultivate the mind and improve the heart. I profess not wisdom sufficient to prescribe in all cases the best methods of doing this. But of this I am confident, that it is a subject worthy of the attention of the Christian public. Those who are low servants, are hereafter to be parents, whose influence is to be felt in directing the interests of church and state in a greater or less degree. It is a matter of infinite moment, that the influence which is exerted upon them, whilst obliged to live in the capacity of servants, should be such as will fit them to be useful and honorable in their future stations.

H. A.

We publish the above with perfect willingness; and should have been equally ready to publish the former communication, had it not pushed the claims of domestics so far, as in our opinion to threaten defeat to the very object it was intended to promote;—though, as we stated in our remarks, there were some portions of it which we considered unexceptionable and just.—The way to meliorate the condition of domestics in our large towns, is not, we humbly conceive, so much by attempting to break down the distinction (possibly not so great as our correspondent imagines) between them and their employers, as by impressing the minds of the latter with the responsibility which rests upon them, of so demeaning themselves towards those whom Providence has thus placed under their care, and of affording them such instruction and counsel, as, with the blessing of God, shall qualify them for usefulness here, and heaven hereafter.—But though we have not the happiness to accord with all our correspondent's remarks, nor be to be well pleased with ours, yet we trust the following, from the Christian Observer, will meet the approbation of us all:

## ON CHRISTIAN CONDUCT TOWARDS SERVANTS.

While on a visit some time since to a professedly religious friend, I had occasion to notice, with much grief, a want of Christian-like conduct towards his domestics. Instead of a becoming kindness of manner and language, there was a tone of harshness and tyranny in every thing he said to them. They were treated more like vassals than fellow Christians. Peremptory and authoritative, vituperative, and commanding, peevish and displeased at almost every thing they did, he seemed as if no person's comfort and convenience were to be consulted but his own. The effect of this conduct was very visible in the countenances of the servants. Sometimes they appeared mortified; at other times indignant; and at no time in a pleasing, happy mood. In the evening we had family prayers. The servants came in, and I noticed particularly their physiognomy, and I thought I could trace sentiments of this kind in their countenances: "You

read a good book, and pray well, but you do not behave to us accordingly. You read and speak of, and pray for, brotherly love, and sympathy of kindness; but you do not show much of them in your conduct. We cannot receive any good from your prayers and instructions." I suspected that something of this kind was passing through their minds: certainly at least it passed through mine; and I could not but reflect on the indescribable injury done to their minds by his manifest inconsistency. If they had no religion, what a barrier must such conduct have raised in their minds against it! What unfavorable ideas of it must they have formed!

This is, no doubt, a glaring case; but there are others less glaring, which yet are very reprehensible. The situation of masters and mistresses, it must be allowed, is frequently very difficult. Provocations from servants are often many and great; their neglect, idleness, or disobedience, is not a little vexatious; and to exemplify daily, and on all occasions, and under all these and similar circumstances, the true spirit and character of a Christian toward them, requires no common vigilance. But what should be constantly had in view, is the spiritual and eternal good of those connected with us. In proportion as this is regarded, will our conduct be Christian-like, and beneficial to them, and eventually to ourselves.

The question to be asked, under every circumstance is, What will promote the good of their souls? and whatever militates against this, does not become us as Christians. Many things must be quietly borne with and passed by in servants, as well as in other people. I think, in general, they do not share our sympathy so much as they ought; and we do not treat them with that kindness and love which we should expect from them, were we to exchange places. Perhaps in no particular are respectable persons, professing religion, more defective, than in the general tone of their behaviour towards their servants. They follow the conduct of the world too much in this respect. This subject deserves the attention of your readers; for, apart from other considerations, without good, kind & judicious masters and mistresses, there will never be affectionate, faithful and useful servants.

For the Recorder & Telegraph.  
ON SETTLING MINISTERS FOR A LIMITED TIME.

Messrs. Editors.—I notice with deep interest the observations of "Maelcon." On settling ministers for a limited time. His remarks are in the main true, and deserve the serious consideration of ministers and people. Still however, it appears that the writer has not made himself acquainted with all the causes of these evils, nor the many embarrassments under which ministers labor in some sections even of New England. So far as my observation extends, there are no ministers settled for a limited time, either for one or five years, except in those instances where the church and society depend on some Missionary Society for aid. This habit is induced in no small degree, if I am not deceived, in consequence of the course hitherto pursued by Missionary Societies. They promise assistance for a limited time, and the society over which a minister is to be placed, are willing to have a pastor as long as they can have assistance in supporting him. Nor are they generally willing to engage to support him any longer. Perhaps the pastor elect has the same reasons for declining a longer engagement, that the people have. If he is a man of much observation, he may well apprehend a decline in his support rather than an increase, in the course of five years; and whether he settles for a limited or an unlimited time, in all probability, he must either be dismissed in a few years, or obtain the principal part of his support by secular management. This remark may not apply in some parts of New England, but in other parts it is found to be lamentably true. It is well known, that in some States the civil law makes no provision for the support of the gospel in any form. On the contrary it tends to embarrass. It provides, that no contract with a minister for more than one year shall be binding. The consequence is, that a minister can have no security. If he does not please the people, or if one or two men of property and influence turn against him, he must go, whatever he or the church may suffer by it. These men, who pay a large tax, have only to withhold their support, and the parish must dismiss their minister. Hence it is in some measure a custom, when a part of a parish become dissatisfied with their minister, to withdraw their support, and literally to starve him till he is compelled to ask for a dismissal. His friends may do their utmost to retain him, but it often proves in vain.

I have observed with deep regret a disposition in parishes to take the advantage of their minister's circumstances. The question is not how much they can reasonably pay, and what sum would render their minister most comfortable and useful; but for how small a sum they can induce him to remain with them. If he has a family, and especially, if by his industry and economy he has a house of his own, they presume he would take up with a very small sum rather than leave. In these circumstances, I have seen a man oppressed and driven to the greatest poverty, while he weeps over his people and spends his strength in their service. If he be a man of enterprise, and tells his people he cannot live so, he must leave them, they may hand him in a few trifling presents, and quiet him for the time. But the difficulty is not removed. He is still in poverty, and he looks upon his companion and children with the painful reflection, that if he should be removed by death, they must be left in absolute penury. The consequence is, his mind is almost constantly harassed with his pecuniary embarrassments, and with the question, whether it can be his duty to remain with a people who care so little either to know or to supply his temporal wants. Now as it is truly said, that ministers are but "imperfect men," it is of little consequence whether they are settled for a limited or unlimited time, if they must either adopt manual labour as the means of support, or be dismissed in a short time. The impression that a young man has the preference in the public estimation to one who has been settled three, or five, or ten years, will soon be found to be a wrong impression. Many ministers have been dismissed and settled again to good advantage, and more will be. The custom of dismissing is every year gaining ground, and it will soon come to be no stigma on any man's character. This custom results not so much from settling for a limited time, as from the degeneracy of the age, and the want of respect for the ministerial character which already reigns in many of our parishes. Societies and churches are fond of new things; and as they are bound for only one year by their contract, they come to look upon their minister, towards the close of every year, as a candidate. The question passes round, "Is it best to keep him any longer, or withdraw our support and let him ask for a dismissal?" The covenant between the pastor and people once established or ratified by an Ecclesiastical Council, is considered by many churches, and by more societies, as of a slender nature,—a thing which they can at any time disannul without impeaching the minister's character, or resorting to any severer measures than to withdraw support, and make it necessary to call another Council, to undo what has been done.

Now I ask, "Maelcon," or any other gentleman, to point out a remedy for these evils. How

can any minister feel an ardent affection for his people, when he knows that his continuance among them is perfectly uncertain; or if he does continue, he must support himself? If he is settled for five years, it is more than probable he must be dismissed in three, or drag out the other two in want, or support himself in a great measure by manual labour. How can a minister feel that he is settled for life, and that he will spend all his strength for the salvation of his people, when his salary is liable every year to be reduced,—not for immorality nor for unfaithfulness, but to gratify the caprice of some designing or disaffected men? For myself, I am almost ready to wish that every minister could be settled with the explicit understanding, that he might have liberty to leave whenever he can find a field of usefulness which pleases him better. This would be no more than placing him on equal ground with his people, when they feel at liberty to withhold their support at any time. There is no stability in many parts of New England in respect to the support of ministers. They and their families are coming to be mere sojourners and almost strangers among the people where they dwell, and in many places are treated as such. The consequences of these growing evils are alarming. But I wait for some of your able correspondents to point out a remedy.

## A CALCULATION CONCERNING THE RESURRECTION.

With what a crowd of human creatures must a single city be filled, on the great day of the resurrection! What prodigious multitudes will be spread over the whole earth! Prodigious indeed, but not innumerable; seeing each of the dead is known unto the Lord, his Judge, and the name of each entered in the eternal register. None shall be lost, for all must appear before his judgment seat, and none can escape the notice of the all-seeing God.

Let us suppose that Germany began to be peopled about 500 years after the general deluge; that is, about 3650 years ago, and that from the foundation of the city of Hamburgh at the above time, to the general judgment, suppose it were to take place in the present year, there have only 200 persons been buried annually, taking one year with another, the number of persons would amount to 730,000! If then a single city could produce so many at the day of judgment, how many must the whole German empire produce? Admitting that Germany contains twenty-four millions of people, the city of Hamburgh could be reckoned only the three thousandth of the whole. If this be the case, we may suppose, on the preceding calculation, that Germany will then produce 2,190 millions!—This is a prodigious number undoubtedly; and yet what is it in comparison of the produce of the whole earth; the present number of whose inhabitants is estimated at not less than 1000 millions! If we fix on this number, and apply the same calculation as before, the total number of those who have died since the above mentioned time must amount to 912,500 millions! If we now add those who have lived before the general deluge, & those who have died during the 500 years next following, which we may estimate at one fourth of the preceding, we shall then have a sum total of 1,740,625 millions! Lastly, add all those who shall be found alive at the day of judgment, and let us fix the number at not more than 1000 millions, and the whole amount will be 1,741,625 millions!

Let us give full scope to our imagination, and figure to ourselves, as far as possible, that this prodigious multitude shall appear in the last day before the Judge of the universe: how great must that intelligence be, that can scrutinize the most secret thoughts of all individuals of which this multitude is composed; who knows exactly all their words, thoughts, and actions; who perfectly remembers the day of their birth, the duration of their life upon earth, with the time, manner and circumstances of their death; who shall be able perfectly to distinguish the scattered atoms of each; separate, collect them, whether their bodies had been reduced to ashes, dissolved into millions of particles, or had undergone innumerable transmutations! What a work of Omnipotence to collect these scattered atoms, to purify, ennoble them, and form them into immortal bodies!

God has informed us, by divine revelation, that hosts of angels shall gather his chosen from the four winds; that the first sound of the trumpet shall awake the bodies of saints that slept; for those who die in Christ, shall rise first, (1 Cor. xv. 23.) What a pleasing employment to the ten thousand times ten thousand thousand angels, (Ps. lxxvii. 17.) to collect their well beloved brethren, and present them to Christ! And what transporting joy must it be for the myriads of blessed spirits, whom God had gathered into his bosom, to find again those bodies which they had left behind, pale, ghastly, disfigured by sufferings, mutilated by acts of violence, or consumed by fire; to find them again, I say, clothed with celestial beauty and splendour, like those of the holy angels; as light, as strong, and as radiant! Such bodies shall never more be, as they were formerly, hindrances to the spirit; but shall be in every respect adapted to the employment of a state of eternal beatitude. With what transport may we figure to ourselves the surprise and ineffable sensations of the elect at the sight of this marvellous change!

STURM.

## BEHAVIOUR OF YOUNG FEMALES IN COMPANY.

One of the chief beauties in a female character is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even by the gaze of admiration. When a girl ceases to blush, she has lost the most powerful charm of beauty. The extreme sensibility which it indicates, may be considered as a weakness and incumbrance to the other sex, but in females is peculiarly engaging. Blushing is so far from being necessarily attendant on guilt, that it is the usual companion of innocence. That modesty which is so essential to the sex, will naturally dispose them to be silent in company, especially in a large one; people of sense and discernment will never mistake such silence for dullness. A person may take a share in conversation without uttering a syllable; the expression in the countenance shows it, and this never escapes an observing eye. Converse with men with that dignified modesty may prevent the approach of the most distant familiarity, and consequently prevent them from feeling themselves your superiors.

Wit is the most dangerous talent which a female can possess. It must be guarded with great discretion and good nature, otherwise it will create many enemies. Wit is so flattering to vanity, that they who possess it become intoxicated and lose all self command. Humor is a different quality. It will make your company much solicited; but be cautious how you indulge it; it is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but it will never procure you respect.

Beware of detraction, especially where your own sex are concerned. You are generally accused of being particularly addicted to this vice, perhaps unjustly; men are full as guilty of it where their interests interfere. But as your interests are quicker, your temptations to it are more frequent. For this reason be particularly tender of the reputation of your own sex.

Consider every species of indelicacy in conver-

sation as shameful in itself and highly disgusting to modest men, as well as to you. The dissoluteness of some men's education may allow them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at when it comes from the mouth of a female.—Christian purity is of that delicate nature that it cannot even hear certain things without contamination. It is always in the power of women to avoid these: no man but a brute or fool will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the indignity with a becoming spirit. There is a dignity in conscious virtue which is able to awe the most abandoned of men. You will be reproached, perhaps, with an affectation of delicacy; but at any rate, it is better to run the risk of being thought ridiculous than disgusting. The men will complain of your reserve; they will assure you that a more frank behaviour would make you more admirable; but they are not sincere when they tell you so. It might on some occasions, render you more agreeable as companions, but it would make you less amiable as women; an important distinction of which many of the sex are not aware.

## THE LONG SABBATH.

The Scotch church has, from time immemorial, been in the habit of observing what has sometimes been called, and not inappropriately, the long Sabbath: viz. abstaining from work for five days at the time of the sacrament. The Thursday previous to the sacraments, was observed as a day of prayer and fasting, and all the family attended public worship. On Friday, in families that were not very strict, none went to meeting (i. e. public worship) except those who intended to take the sacrament, and the rest would go to work.—On Saturday, the same thing was observed—the more religious families all abstained from work and went to meeting. On Sabbath the sacrament was dispensed and crowds attended, far and near. On the Monday after, all went to meeting as before.

On those occasions, usually 3 or 4 ministers attended, if they could be had; and on no occasion would there be less than two.

For one, Mr. Editor, I should not be sorry, if the long Sabbath was brought back again to our churches, so far as this; always to observe a season of prayer and fasting before the communion; and some cessation from work. In the history of the Scotch church, you will find that their ceasing from work, and their seasons of fasting and prayer were not unfrequently followed with unusual outpouring of the Holy Spirit. And the minds of the people were prepared to receive the word.—The ministers at such time were alarming and practical in their preaching, rather than speculative and doctrinal. Instances of the good effects in several churches in the west of Scotland, are noticed by Calderwood. In the parish of Stewarton, in 1625, the spirit was poured out in a remarkable manner, and a great revival followed; which was called by the profane of that time, the *Stewarton Sickness*, and afterwards spread through that country, and was very remarkable at Irvine, under the ministry of David Dickson, accompanied with many convincing proofs of God's power and many conversions.

Another famous instance was at the solemn communion, held in the Kirk of Suors, June 20th, 1630, when there was an extraordinary outpouring of the Spirit, attending the work; and especially the sermon on the Monday after the sacrament, by Mr. John Livingston, that made a great and unusual motion among the hearers, convened in great numbers, of divers ranks, so that near 500 had a discernible change wrought upon them, and most of them proved lively Christians afterwards.—then the spirits of men were greatly raised and wrought upon by the word: the ordinances were lively and longed after—and this for several years was followed with a large harvest of souls wrought in Christ.

Likewise, about this time, there were many gracious effusions of the Spirit; with the preaching of the gospel in the fields. JOHN CAMERON.

## From the London Baptist Magazine.

EFFECTS OF WITICISMS IN THE PULPIT.

An eminent medical practitioner, who is also a man of true piety, was called, not long since, to attend a patient on the Lord's day, at such a distance from his own place of worship, as to render his attendance there impossible. Not willing, however, to lose the benefit of public worship altogether, he repaired to a neighboring chapel: but as the service was far advanced, and the place much crowded, he could get no farther than the door. The preacher was a man long and deservedly esteemed in the Christian world, but of that class who are unhappily prone to mingle oddities and witticisms with their discourse. His text was a Christian; and as he proceeded, many ludicrous expressions escaped him, not at all to the taste of his professional hearer. This gentleman was, however, particularly struck with the effect of this mode of preaching on a person who stood near him, who appeared to be a very respectable and intelligent young man. After listening sometime with great attention, but with evident and growing indications of uneasiness and disgust, he hastily retired from the scene, muttering in an audible tone, "If this be preaching the Gospel of Jesus Christ, I know nothing of the meaning of the New-Testament. Almost thou persuadest me to be an Infidel."

This incident was related in my hearing, by the gentleman who was present. I forbear any comment: but shall heartily rejoice if it produce a salutary effect on any who may be tempted to such a wretched prostitution of the sacred office of the Christian ministry as is referred to.

## JUDGMENTS OF GOD ON SLAVE DEALERS.

The French ship, Le Rodeur, of 200 tons burden, sailed from Havre for the river Calabar, on the coast of Africa, where she arrived & anchored at Bonny, March 14, 1819. During a stay of three weeks she obtained 160 negroes, and sailed for Guadalupe April 6. After being a fortnight on the voyage, a virulent ophthalmia, or frightful malady of the eyes, broke out among the negroes. By the surgeon's advice they were suffered for the first time to breathe the pure air upon deck; but many of them threw themselves into the sea, locked in each others arms, so that they were a-gain confined to the hold. The allowance of water had been reduced to half a wine glass per day. The disease, which was perhaps exacerbated by the dysentery, soon attacked all the Africans and spread among the crew. Only one Frenchman escaped the disease, & they were in the greatest alarm lest he too should be struck blind and they should never reach the shore. They had met the Leon, a Spanish ship, every one of whose crew had lost his eyes; and although the wretched Spaniards employed help, it could not be given. This miserable wandering vessel was never again heard of. Thus did a righteous God punish the guilty.

Thirty-six of the negroes on board the Rodeur having become quite blind, the inhuman crew murdered them by throwing them into the sea. But that God, who in the future world will pass exact judgement on all men-stealers and murderers, sometimes punishes in this world. In the present case, although the vessel arrived at Guadalupe June 21st, yet twelve of the crew, including the surgeon, wholly and forever lost their sight; the captain and four others became blind

of one eye; and four were partially injured.—Thirty-nine of the negroes became perfectly blind, and twelve lost an eye.

Astonishing as it may appear, this same vessel, after its return to Havre, was again commissioned in 1820, and with the same captain, bearing on his front the mark of Divine Justice, was sent again to enslave and murder the wretched people of Africa, unappalled by the signal vengeance of heaven which had been experienced. But the enormous sins which escape an adequate punishment in this world, will not be able to escape the justice of God in the day of final reckoning, when the Almighty will render "indignation and wrath, tribulation and anguish, to every soul of man that doeth evil."

## DOCTRINES OF GRACE.

The following is related by Sir Richard Hill.—When that faithful minister of Christ, Mr. Venn, was Vicar of Huddersfield, in Yorkshire, he told me, that a neighboring clergyman, the Rev. Dr. L., one day addressed him nearly in the following words: "Mr. Venn, I don't know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin; and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their duty for many years." Mr. Venn smiled at the doctor's ingenious confession, and frankly told him, "he would do well to burn all his old sermons, and try what preaching Christ would do."

Prayer for the success of the Christian Ministry.—Your prayers for the success of the Christian ministry must be attended with Christian holiness and virtue, in your tempers and lives. What a shocking absurdity it is for any to pray for the divine assistance, and success of the Gospel ministry, while they neither heartily believe the doctrines, nor obey the precepts of that very religion which their prayers seem to befriend! what egregious trifling, what solemn mockery, what odious hypocrisy is this?—[Dr. Tappan.]

## ADMINISTRATION OF OATHS.

The hasty and irreverent manner in which oaths are so often administered in our judicial proceedings, may find an appropriate rebuke in the following case of an insane person:

"Dr. Armstrong, in lecturing upon inflammation of the brain, remarked on the tendency in some cases of delirium, of the patient to display in his ramblings, his most predominant feelings; and quoted the case of a Justice's clerk, who, during the progress of the delirium, was continually engaged in swearing witnesses one after another very rapidly, and he invariably concluded by saying, 'So help me God—Kiss the book—Give me a shilling.'"

## From the New-Hampshire Repository.

HEATHENISM AT HOME.

On the 9th ult. Mr. M. became ill, and medical aid was procured immediately—but too late—he was no more. Being 20 years of age, the funeral discourse was founded on *The days of our years are three score years and ten.* Mr. M. is not known to have favored any particular denomination of Christians. Not far from the boundary of Massachusetts and Vermont, he has lived 50 years on his estate, a beautiful elevation in plain sight of the Meeting-house, and only three quarters of a mile distant. The under timber of this house are now going away from the decay of time.

While returning from the mournful occasion, an aged learner made this shocking remark:—"This is the first time Mr. M. was ever in our Meeting-house."

Ought not Ministers and Laymen to search out these heathen at home and show them their spiritual wastes before it is too late? D. L.

## CAPITOL OF THE UNITED STATES.

This immense pile covers an extent of one and a half acres and 1826 feet. Its length of front is 350 feet—the depth of its wings 120 feet—the projection of the centre including steps, 65 feet—west projection 83 feet, making the whole depth of the centre 268 feet. The height of the wings to the top of the centre dome, 140 feet. The greatest length of the representatives' room in the south wing, is 95 feet—its greatest height is 60 feet—greatest length of the senate chamber in the north wing, 74 feet—greatest height 42 feet. The great central room, whose top is the dome, is 96 feet in diameter, and 96 feet high, the library room is 92 by 34 feet, and 36 feet high. In the capitol likewise are a variety of rooms for committees and officers connected with the two branches of the national legislature; on the lower floor is a large room where the Supreme Court of the United States holds its Sessions. The grounds of the Capitol are enclosed within an iron railing, and embrace more than 20 acres. Now that the work on the Capitol is not completed, these grounds present the uncouth appearance of temporary sheds and buildings in their rough state, and rubbish of stones and other materials for building.—[Washington Paper.]

## MACDONOUGH.

His strength was terrible on the deck of battle—his courage calm, and even where the dead and dying were a hearse for the living. The arm of the Almighty was his shield, and his trust was in the God of his Fathers. I heard the thunder of his deck when Albon bowed to his might,—he was stern in the conflict—but wept at its close o'er the valour of the conquered and fallen. The marvels of his might are hymned by the waves,—and their voice will be heard till it is morn in the grave. Mid. Gaz.

The results of the Census.—The following are the aggregate, as ascertained by the recent state census of New-York State, the results of which were communicated to the Legislature on Saturday—

Whole number of souls	1,616,458
males	822,597
females	793,861
subject to military duty	180,645
qualified to vote	296,132
able-bodied	40,470
paupers	5,610
persons of color, not taxed	28,770
do. taxed	931
do. qualified to vote	29
married females under 45 years	200,471
unmarried do. between 16 and 45	135,391
do. do. under 16 years	361,621
marriages the year preceding	11,553
births—male 31,514, female 29,869	60,383
acres of improved land	7,169,967
do. of unimproved land	1,353,421
neat cattle	349,628
horses	2,486,599
sheep	1,467,573
hogs	29
yards of filled cloth, domestic manufacture, preceding year	2,918,233
do. flannel, and other woolen cloths, not filled	3,468,001
do. linen, cotton and other cloths, domestic manufacture	8,079,992
grist mills	2,264
saw mills	5,195
oil mills	124
filling mills	1,224
carding machines	1,584
cotton factories	76
woolen factories	189
cotton and woolen do.	161
iron works	28
trip hammers	1,129
distilleries	2,105
acheries	645
deaf and dumb persons (of which 141 are supported by charity)	1,421
idiots (of which 442 are supported by charity)	819
lunatics (of which 184 are supported by charity)	819

[Albany Argus]